

# CERTAIN

DEMANDES CON-

CERNING THE CHRI-

stian religion and discipline, pro-

poned to the Ministers of the

nev्व pretended kirk of Scotlād,

be lohne Hay ane Clerk of the

Societie of I E S V S.

Stand in the vvaies, and beholde, and aske  
for the old vvaie, quhilk is the gvid  
vvaie, and vvalke therin, and ze shall  
find rest for your souldes. Ier. 6.



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Anno CI<sup>o</sup> IO LXXX.

There must be heresies that they quha are ap-  
proued may be knowen among you. 1. Cor. 2.

I beseeke you brethren that ye marke them,  
quha causes dissension and offenses contraire the  
doctrine quhilk ye haue learned; and auoide them  
for sick serueth not Christ our lord, but their  
owne bellie, and with faire speache and flatter-  
ing seduces the hartes of the innocents. Rom. 16.

I knowe, that efter my departing sal grievous  
woules entre in among you, not sparing the  
flocke; and of your owne selues sal men arise  
speaking peruerse things, to drawe disciples after  
them: Act. 20.







TO THE NOBILITIE  
of Scotland Iohnē Hay vvif.  
heth grace and peace.

**T**He humanitie quhilk is  
pleasit Your to schavv me  
quhē I vvvas in Scotland, hes  
mouved me to tak the bawldness  
to vvreat vnto Your, that I vvild  
nocht appear to be onthankfull of  
the said benefeit, quhilk I vvcht in  
stlie to esteeme sa lang as I liue. For  
being in that contrie onlie for the re-  
lease of my helthe, and that, be the  
advvise and vvgeamēt of the Phi-  
sicians in thir partes, quha vvge-  
ade that, there vvvas no other vvay to  
release me, Zit I fand so greit inhu-  
manitie in theam, quha callis theame  
selfves. Ministers of goddes vvord,

that thaye vvald nocht permit  
 vnto me the vse of my naturrell  
 and natifve aire, quhilk they de-  
 nye nocht evvin to the brvutuell be-  
 stes, and vvald nocht refuse to ane  
 Turk or pagane: quhairby I vvald  
 heuve hed iuste occasiōe to lament  
 the great vunkyndnes of my na-  
 tifve cōtrie to vvar me vvar nocht  
 on the other part I did experiment  
 quhovv there proceadings aganest  
 me, vvas on no vvaye agreeable  
 vnto Lovv, perseuvand that in  
 Lovv hartes the avuld and accu-  
 stomett covvrtesie dois evvir remane  
 (quhilk I desyre of god to increas  
 from daye to daye) and that all inhu-  
 manitie and barbaritie quhilk  
 summe tyme is schavvẽ to theã that  
 deserves it nocht, proceades onlie frō  
 theam quha vsurpes to there sel-  
 vvues the tyle of ministres of God,  
 albeitt

5  
albeit in vverrie dead they avuch  
no vway to be nummerit in that rāg,  
quhilk quhē I vvas thaire I vvas ra  
die to declaire : for suppoise by all  
ordre of lawe I vvas sumonde  
( being in the northe partes of Scot-  
land ) to cōpeare in Striueling vwith  
in thre dayes , Zit I presentead my  
self at the tym prefixed. And efter  
that I had conferred vwith thame I  
schevv plaēliet that I vvas cōtente to  
give reason of my faythe afoir our  
Loving maesters maiestie and Lovv  
quhilk na vway thay vvald accorde  
to, as being assvurit that Ze seing the  
equivitie of my cause , Ze sould  
perseavve that the Ministers head  
nocht ane so assvurede ground of  
there doctrene as thay profes thame  
selfves to have : for the quhilk  
cause thay vvald on na vvayes en-  
tre in sic reasoneing and conference

quuhilk thay did forsie to be maist  
 preiudiciall to there doctrene. Ther-  
 fore nocht heffad the moyen be there  
 refuse to giue reason in Your  
 presence of sik thinges as concernes  
 the controuersie of religion in thir  
 dayes, I am constraned, for the dis-  
 charge of my conscience, to propone  
 ane certaine nommer of quuestiones  
 or demādes vnto thame, to the ende  
 yat efer Ye haue read and con-  
 sidered the said demandes, and cau-  
 sit: the Ministers answour directlie  
 therto Ye may easelie persauue that  
 the doctreine quhilk is professed in  
 Scotland is na other thing bot ocher  
 the inuention of Iohne Calvin, or  
 ane rapsodie of auuld condemned  
 heresies manie hundreth Yeares a-  
 foir, quhilk I hoip in God Ye sell do,  
 and prayes him to illumines Your  
 hartes to acknowledge the trewthe,  
 and

7  
and to assist You vvithe his holie  
Sprit, that Ye fvvlsfill and his holie  
commandementes may be participāt  
of the lyff eternell. At Parisß,  
the 25. day of Februar. anno C15  
15 LXXX.

Yours most humble and  
obedient Scruiteur.

Johne Hay.

A iij



*The first demande.*

I.

**D**emand in ye first of  
ye Ministers of Scot-  
land, that thay schavv  
ye confession of faith, vsed in  
ye Inglish e cōgregatiō at Ge-  
neua, receaued and approued  
be thame in thair nev v erected  
kirk of Scotland, and prefixit  
and set furth in ye beginning  
of thair psalme buik ; to haue  
bene acknavvledged be ony  
christian people, at any tyme  
before Ihone Calvin.

2.

Quether gyf ye Euangell  
of Christ, vvas preached in the  
realme



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realme of Scotlād, at any tyme  
before Paull Methven, and  
schir Ihone knox, or nocht.

3.

Sen na man aucht to preach  
any doctrine, bot that quhilk  
he hes learned in ye kirk of  
God, becaus (as testifies sainct *Rom. 10.*  
Paull) fayth cōmes of heiring  
I demand fra quhat doctors or  
pastours, Ihone Caluin, and  
Schir Ihone knox, lerned thair  
nevy doctrine, quhilk is prea-  
ched in ye realme of Scotlād.

4.

And seing It is vvretin that *Rom. 10.*  
na man preach except he be  
send, Idemād be quhat povver  
Schir Ihone knox, vvith vvthe  
ris Apostats, Preistes, Monkes,  
and freirs, tuke vvpon thame  
sic vocation.

5.

Sen ze acknavv ledge in zour  
 confession of fayth, that ye sa-  
 cramētz aucht onlie to be mi-  
 nistred, be such as be ordinarie  
 vocation are therunto called, I  
 demād gyf zour vocation vvn-  
 to ye ministerie, be lyk vnto  
 ye calling of all vvrthers, that  
 hes preceidit zovv In Christes  
 kirk, sāce ye Apostles quhome  
 ze and vve bayth, reputes  
 and haldes to be lavvfull pa-  
 stours and teachers of his flok,  
 as Cyprian, Athanase, Augu-  
 stin, Ambroise, and diuers v-  
 thers, and vvishis zovv to  
 schavv in all points, the cōfor-  
 mitie of zour vocation vvith  
 theirs.

demande vnto 6.

Seing ester ye discours of ye  
 election

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election of your Ministers, Elders, and Deacons, ze acknavy-  
ledge that ye scriptures ma-  
kes mention of a fourt kynd  
of Ministers, left to ye kirk  
of Christ, quhilk also ar vverie  
necessare an profitabill, and ar  
called teachers or doctors,  
quhais office is to instruct ad Ephes. 4.  
teach ye faithfull in sound do- 2 Cor. 12.  
ctrine, providing vwith all dili-  
gence, that ye puritie of ye gos-  
pel be noht corrupt, either  
through ignorace, or evill opi-  
nioun, I pray you to schavv at  
quhat tyme any doctors of sic  
calling hes bene in your kirk  
afore Calvin: becaus ye places  
of Scripture notet be you, de-  
clares and teaches god to have  
appointed sik meanes in his  
kirk, that it could not be left

desolate, nor zit his doctrine decay, for defaut of doctors and theachers.

7.

Also seing ze confesse in ye same place, that men can not so vveill proffite in ye foresaid knauvledge, except thay be first instructed in ye tounes and humaine sciēces (for novv god vvirkis nocht cōmounlie be miracles) and therefore it is necessarie that seid be savvin for yetyme to come, to ye intent that ye kirk be not left barren and vvait to ye posteritie, and also that for yis effect scoles be erected quhairin zouth may be trained in ye knauvledge and feare of god, I demand quhy ze admittit at ye first entres of zour doctrine in  
Scotland,

Scotland, and zit dois, Tailzeours, skinnars and vurther artificans and vvorkmen, quha vvar nevver instructed bot in yair avvin craft and vvocatiō, quhilk yai left and abiured, and at thair avvin hand vvithout any farder calling to ye ministerie, begouth to teache ye people, havving for all learning ane onlie protocole of thair preachings, some Inglishe buikes, quhilks skairslie thay vvnderstude thame selvvcs. 8.

Seing amangs vurther heids of zour alledgit faith, This be ye principall <sup>a</sup>, that na thing sould be beleved, bot that thing quhilk is in ye vvretin vvord, I demand quhat testimonie ze have in ye same, for

*a Cal. lib. 4.  
Inst. Cap. 8. fo-  
lio. 8.*

assurance of zour faith in this point: And quether ye fayth of ye Apostles vvas grounded on ye vvretin vvourd or nocht.

9.

Gyf ze beleve that ye infants aucht to be baptised, and that ye Souneday in place of ye Sabaothe aucht to be keiped, and that ye blissed vvirgen Marie did fore vir remain a virgen: Quhat vvretin vvourd have ze for establishing zour faith tharin.

10.

Quhair is it vvretin that thair is onlie four Evangelistes? and that ye Evangell of saint Matthevv with ye vvther thre, aucht to be receaved, and not ye evangell of saint Thomas,



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mas, Or quhat authoritie moved zovv to receave any canonicall scripture and refuse ye vurther? Or gyf ony man deny ony buik of ye nev्व testamēt, (as Martin Luther dois ye Epistle of sainct Iames) quhat argument have ze of ye scripture to condemne him?

*Pras. in nouũ  
testam.*

II.

Sen ze gyf so gret authoritie to ye Sinagogue of ye Ievvis, that according to yair canon ze admit and reiect ye buikes of ye scripture. Quhy gyf ze not ye lyk authoritie to ye Christian kirk, quhilk hes preceidit zovv, in receaving sic buikes as ar approved be it for canonicale scripture.

12.

Seing zour maister Calvin

*In proem.  
comment. in  
epist. ad heb.*

*Concil. Car-  
thag. 3. c. 47.*

doutes nocht the epistle to ye  
Hebreus to be Canonical, al-  
beit he affirme, that nather be  
Paull, nor be ony Apostle it  
vvas vvretin, and vverie laetlie  
receaved amāgs ye bvvikes of  
ye nevv testament, Quhy vvill  
ze nocht admit all these bvvik-  
kes, quhillk be ye lyk authori-  
tie, hes bene admitted and ap-  
provved for Canonically scri-  
pture. As Esdras, Tobias, Iu-  
dith, Vvifdome, Ecclesiasticus,  
Macabees, and vvthers, albeit  
thay be nocht conteined in ye  
Canō of ye Hebreus. And gyf  
ye onlie caus that movves zovv  
to reiect thir bvvikes, is becaus  
thay vvar not approved be ye  
Sinagogue of ye Ievvis, Quhy  
be ye same raison reiect ze  
nocht Christ? Seing ye said Si-  
nagogue

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nagogue vvald nocht admit  
him for thair Messias.

13.

Gyf it be ye office of yekirk  
to decerne betvene Canoni-  
call scripture, and not Canoni-  
call, as <sup>a</sup>Luther <sup>b</sup>Brēce, ād some  
vuthers, of zour avvin mai-  
stersdois confesse. Quhy sould  
nocht ye same self kirk be hard  
in gevving īterpretatiō of ony  
doutfull place called in con-  
trouersie? Or quhy call ze mair  
in dout the interpretation of  
ye sctipture gevvin be ye kirk,  
nor ye buikes thame selves. Or  
quhy prefer ze the priuate opi-  
niō of Calvin, and of zour sel-  
vves, to ye vuniuersall ād vuni-  
forme consent of all Christian  
people afore zovv? Seing ye  
sprite of God is promised to ye

*a Luther de ca  
pti babil. & in  
commitis. Au  
gust. anno  
1530.  
b in prolego.  
cont. Petrum  
à Soto.*

*Math. 28*

B

vvniuersall kirk, and to nan of  
zovv in particulare.

14.

a Calvin. l. 4.

Instit. cap. 8.

num. 13.

b Athanasius in

epist. de synod.

Arim. &amp; Se-

leuc. &amp; pas-

sim in Orat.

contra Arria-

nos: August.

lib. 1. cont. Ma-

ximin. &amp; e-

pist. 174. Epi-

phan. hares. 61.

Gregor. Na-

zan. lib. 5. de

Teolog. Aug.

de natura &amp;

gratia cap. 39.

Tertull. de

praescript. Iren.

lib. 3. c. 3. Hi-

lar. ad Imperat.

Constan. Vinc.

lir. aduer. hare.

c Luther de ser-

uo arb. trio.

Trent. in piola-

gon. contra Pe-

trum à Soto.

<sup>a</sup> Quhy este me ze that ze have  
ane infallibill mark of ye trevv  
religion, becaus ze cite onlie ye  
vvretin vvourd? Sen that hes  
bene commoun to all here-  
tiks from ye beginning<sup>b</sup>: Or  
quhat have ze mair for zou  
nor thay had in this point.

15.

Gyf the scripture be so facill  
as ze teache it to be, <sup>c</sup> quhat hes  
moved zour vvretars to make  
sua mony commentaires, and  
that sua repugnant and contra-  
rious, yairvpon. Or quhat is ye  
cause of sua gret controuersies  
in religion, as ar presentlie in  
our dayes, zea evin on ye ex-  
presse vvourdes of ye testamēt  
of our

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of our lord, quhilks according  
to ye nature of ane testament  
aucht to be maist cleir.

16.

Gyf ye priuate iudgemēt <sup>a Flascow 11lyr.</sup> of <sup>in clane script.</sup>  
everie man, conferring scri- <sup>Magdeburg.</sup>  
pture vvith scripture, be ane cer <sup>Cent. 1. 1. 2. 3. 4.</sup>  
taine and infallibill reull of  
rycht interpretation as ze say.  
Quhovv is it that sua mony cō-  
tradictions ar found in zour  
vvrets? ganefayng nocht onlie  
ane, ane vther: bot also zour  
selves, as in zour buikes is evi-  
dent.

17.

Seing the Lutheriā, the Zuin-  
glian, and ye Calvinist, by ane  
infinite number of vvther se-  
ctēs, alledges everie ane ye  
vvrettin vvourd, for confirma-  
tion of yair contrarious opi-

B ij

*a Math. 22.**b Caluin. lib. 4**Instit. cap. 10.**c 2. Thessal. 2.**d. Dion. areop.**Eccles. hierarc.**cap. 1. & 7. Cy-**pr. de ablut. pe-**dum. Tertul.**de corona Mi-**litu. & de pra-**script. Orig. in**cap. 6. epist. ad**Rom, cap. 2.**epist. ad Tit.**& lib. 1. periar-**ch. in proem.**Basil. de spiri-**tu sancto cap.**27. Euseb. lib. 1**de demonst. E-**uang. cap. 6.**Chrysost. in 2.**ad Thessal. ho-**mil. & Hieron.**epist. 54. &**contra Lucifer**August. epist.**118. ad Ianuar.**cap. 1 lib. 4. cō-**tra Donatist. cap. 24. lib. 2. cap. 7. & lib. 5. contra eosdem cap. 23**Leo magnus serm. 1. de ieiunio Pent. Epipha. hares. 55. & 61.**Euseb. lib. 3. hist. eccles. cap. 30. Theophil. in cap. 2. 2. ad Thessal.**Damas. lib. 4. Orthodoxa fidei c. 17. Concil. 2. Nic. act. 7. Octaua**synod. . gener. can. 1.*

nions: vvhowv sall it be kna-  
vvin to any man, that vvald re-  
solue him self in maiters of re-  
ligion, quhilk of thame hes ye  
trevv vvourd? Considering it is  
ye trevv intelligence that ma-  
kes ye vvourd, and nocht ye  
outvvard soūding of ye vvocē:  
As testifies Christ quha ob-  
iectēd to ye Saduces<sup>a</sup> that thay  
misknev v ye scriptures becaus  
thay vvnderstude nocht ye  
meaning thairof.

18.

Quhy deny ze ony credite  
to be given to Traditiōs,<sup>b</sup> con-  
trare the expresse command of  
ye Apostle, quhen he vvryttes  
to ye Thessalonians in yis ma-  
ner:<sup>c</sup> Stand and keip ye tradi-

tra Donatist. cap. 24. lib. 2. cap. 7. & lib. 5. contra eosdem cap. 23  
Leo magnus serm. 1. de ieiunio Pent. Epipha. hares. 55. & 61.  
Euseb. lib. 3. hist. eccles. cap. 30. Theophil. in cap. 2. 2. ad Thessal.  
Damas. lib. 4. Orthodoxa fidei c. 17. Concil. 2. Nic. act. 7. Octaua  
synod. . gener. can. 1.



tions quhilk ze have learned  
ather be vvourde, or be our epi-  
stle: And also contrare ye do-  
ctrine of all ye ancient do-  
ctores, of Christes kirk<sup>d</sup>. or  
quhovv haif ze the scripture it  
self bot be Traditioun, and sen  
ze vvil gyf na place to Tradi-  
tions, quhat assurance can ze  
have that sen ye natiuitie of  
Christ, thair is onlie 1580. zeir-  
res, or quhether gyf it be lea-  
some to christian men to call  
this in dout or nocht.

19

Gyf na Traditiōs aucht to be  
receaved, Schau me quhair  
thesethinges ar vvretin, quhilk  
sainct Paull promised to set in  
ordour at his comming to ye  
Corinthians. For gyf al thin-  
ges vvas conteined in ye vvre-

<sup>1. Cor. 15.</sup>

tin vvourd quhilk ye Corin-  
thians had relaved, quhat mi-  
stered sainct Paull to promise  
to put ye rest in ordour at his  
comming, cheiflie concerning  
yelords supper.

Of ye kirk.

20

Matth. 18.

Sen Christ sayes gyf thy bru-  
ther vvil not heer the, tel it  
vvnto ye kirk, and gyf he re-  
fuse to heer ye kirk also, lat  
him be to ye as ane heathen  
and publicain, and therefore  
vvillis his kirk to be iudge in  
controuerfies concerning do-  
ctrine and maners, quhovv sall  
a man find ye kirk gyf it be  
invisibile, and quhy affirme ze  
it so to haue bene, seing na re-  
cours can be had to ane invi-  
sible iudge.

Quhovv

21.

Quhovv lang esteeme ze that  
zour kirk hes bene invifible,  
and gyfinduring ze tyme of ye  
invisibilitie yairof, thair vvas  
ony Ministers that preached ye  
vvourd of God, and admini-  
strate ye sacraments, as thay ar  
novv in ye realme of Scotlād:  
and quha vvar thay that du-  
ring that tyme opponed  
thame selves to all heresies,  
and cōfuted ye same, feing ze  
acknavvlegde vvith vvs findrie  
heresies to haue bene almaist  
in all aiges.

22.

Quhair reid ze that ye Evan-  
gell of Christ Iesus, fould be  
at ony tyme sua fuppreft, that  
na man publiklie fould pro-  
felle ye same, induring ye fpace

B iiij

24 *Demandes vnto*

of sua mony hundreth zeires,  
as ze alledge it to havv bene:  
sen in ye contrare vve find that  
Christ calles ye ministers of his  
vvoud the lyght of ye vvarld,<sup>a</sup>  
and commandes thame to  
preach in publick, that quhilk  
thay hard in priuie b.

<sup>a</sup> Math. 5.

<sup>b</sup> Math. 10.

23.

Quhy spoilze ze Christ Ie-  
sus of his inheritance, quhilk  
vvas promised to him be his  
eternall father<sup>a</sup>, and forespo-  
ken be ye Prophetes b, affir-  
ming vvith ye Donatistes<sup>c</sup> ane  
vniversal defectiō from Christ,  
sua that na cōtrei of ye vvarld  
thir mony hundreth zeires by  
past hes outvvardlie professed  
his Evangell.

<sup>a</sup> Psalm. 2.

<sup>b</sup> Psalm. 18. 21.

<sup>c</sup> 44. 49. 71. Esa.

2. 49. 54. 60. 61

Hierem. 17. 6

37. Dan. 2. 67

Agg. 1. Mich.

4. Aba. 3. Sop.

3. Zach. 9. Ma-

lach. 1.

<sup>c</sup> Augu. de U-

nit. Eccl. cap. 13

24.

Sen Christ hes reiectet the  
Sina-

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Sinagogue of ye Ievves <sup>a</sup>, and <sup>a</sup> Rom. 11.  
erected and builded ane kirk  
of ye Gentils vnto him self,  
quhilk he hes promised to as-  
sist and meantein to ye end of  
ye vvarld <sup>b</sup>: Quhovv can it be <sup>b</sup> Matt. vlt.  
possible that ye kirk of Christ  
agaist his said promise hes beine  
svva mony zeires invisible as  
ze suppose: seing that ye said  
Sinagogue nochtvwithstāding  
ye reiection yairof, hes ever  
bene visiblie, as it is zit present-  
lie in diuers contreys. Svva  
that be zour fals alledgence,  
evvin ester the reiection of it,  
it hes further prerogative, nor  
ze gif to ye kirk of Christ.

25.

Seing ze confesse vwith zour  
maister Caluin, the Romane  
kirk sometyme to hevve bene

*Lib. 4. Instit. cap. 2. num. 3.*

26 *Demandes vnto*

ye trevv kirk: in quhat tyme  
and aige suppose ze that it de-  
cayed swa yat ye adherents  
yairof, be raison of idolatrie,  
could nocht be saued.

26

Quhat is ye cause that in  
zour kirk ze vvil haue na bis-  
chops seing from ye Apostles  
dayes<sup>a</sup> to yis present, the bis-  
chops hes had ye cheif place  
and administration of ye kirk  
of God: and ar so cleirlye recō-  
mendit be saincts Petir<sup>b</sup> and  
Paul<sup>c</sup>.

*a Dion. Areo.  
eccle. hier. ca. 5.  
part. 1. Igna. ad  
Phil. Cyp. epist.  
65. & 69. Hie-  
ron. epist. 54.  
Augu. in psal.  
44.  
b 1. Pet. 5.  
c ad Tit. 1. He-  
br. 13. Act. 20.*

27

*Ephes. 4.*

Seing God hes given some  
Apostels, some Prophetes, E-  
uangelistes and pastours, for  
ye gathering together of ye  
saincts, and for ye edification  
of ye body of Christ (quhilk  
is



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is his kirk ) to ye end of ye  
vvarld: I requyre zovv gif ze  
be members of ye said body  
of Christ? to schavv zour do-  
ctours and pastours quha hes  
succeidit sen ye Apostles vvith  
continuation of ane vniforme  
doctrine? As the catholiks has  
done alreddie.

28

Gyf ze esteeme ye ancient Fa-  
thers, as Irineus, Athanasius,  
Chrysostomus, Hierosme, Am-  
broise, Augustin and ye rest, to  
have bene trevv pastours and  
doctours of ye kirk of god:  
Quhy esteeme ze not vls also  
to be trevv Christians, sen vve  
professe ye same doctrine  
quhilk thay teached, Gyf ze  
esteeme yame to have bene fals  
doctours and pastours? I desire

that ze declare ye same in plain  
vvourdes.

29.

Quhether is ye generall as-  
semblie subiect to ye king, and  
sould be called in his authori-  
tie, or nocht, Gyf it be subiect,  
quhy refuse ze zour statuts to  
be examined be his counsell.  
Gyf ze say it is not subiect,  
Quhy deny ze that to the king  
of Scotland, quhilk zour bre-  
threne of England grates vvn-  
to thair Quene.

30

*Damasus in  
Pontif.*

Sen syva mony Papes of  
Rome hes tholed and suffered  
martyrdome for ye Euangell,  
and vvar lavvfull bischops as  
ze confesse zour selvves: I de-  
mand quha vvas ye first idola-  
tour that sat in that seate as ze  
suppone

*The Ministers of Scotland.* 29  
suppone, and fra quhilk pape  
call ze vvf Papistes?

31

Quhy raille ze swa mekle  
against ye seate of Rome, Sen  
be that seate all heretiks hes  
bene cōuict and condemned?  
quhilk is ane euidēt taken that  
it is of god: And gyf ze haue  
ye trevv kirk as ze alledge,  
schavv that evver ony of zours  
hes opposed yame selves to  
ony heresie afore our Dayes.

*Hieron. epist.*  
57. ad Dama-  
sum. August.  
contra Pelag.  
& Celest. cap.  
6. 9. & 21. Idē  
contra duas  
epist. Pelag. lib.  
2. cap. 3. Idem  
epist. 104. &  
157. & lib. 2.  
Retract. cap. 50  
Theodor. hist.  
eccles. li. 5. cap.  
10. & 11. Cale-  
stin. epist. ad  
Cyril. Leo pri-  
mus epist. ad  
Flavianum.

32

Quhy fallovv ze the fute steps  
of ye donatistes, quha called  
ye Cheare of Rome ye Cheare  
of pestilence, or quhou could  
it have bene possible that ye  
seate of Rome could have gain-  
stand and preualed against  
all kind of persecutions sen ye

*August. cōtra  
litteras Petilia.  
lib. 2. cap. 51.*

beginning, and against swa  
mony infidels and heretiks,  
gyf it had bene ye cheare of  
pestilence as ze say.

Sacramentes.

33

*Caluin. lib. 4.  
Insti. cap. 14.  
num. 3.*

Gyf ye sacramentes be onlie  
outvard taiknes and seales, as  
ze teache, quhat prerogatiue  
gyf ze to ye sacramentes of ye  
Euangell, above ye sacramētes  
of ye auld lawv?

34

*Caluin. lib. 4.  
Insti. cap. 14.  
num. 13.*

Seing ze teache that fayth as-  
sures zou of grace receaved be  
fore ye reception of ye sacra-  
mentes, quhovv can ze say bot  
thay be altogether invtile, and  
can gyf na further confirma-  
tion, forsamēkle as quhair as-  
surance of grace is alreddy, na  
confirmation is requyred.

Quhy

35

Quhy affirme ze ye sacramē-  
res to be of na valoure, except  
yai be recreaved be faith, and  
nocht vvithstāding baptises ye  
infantes quha can receave na-  
thing be faith.

Caluin. lib. 4.  
Instit. cap. 14.  
num. 7.

Baptisme.  
a Ioan. 3.  
b Cyp. epist. 59  
Chrysost. ho-  
mil. de Adam  
& Eva. Aug.  
lib. 3. de anima  
& eius origi-  
ne cap. 9. lib. 1.  
de peccat. rum

36

Quhy affirme ze cōtrare the  
doctrine of our lord Iesus christ  
quhen he sayes : \* except that a  
man be borne againe of vva-  
ter, and of ye haly spreit, he can  
nocht enter in ye kingdome of  
God. Aud also against ye vni-  
uersall tradition <sup>b</sup> of ye haly  
kirk, that ye infantes may be  
saved vvithout baptisme. c.

merit. & re-  
miss. cap. 23. &  
lib. 3. cap. 4. &  
12. lib. 1. de  
nupt. & con-  
cup. cap. 20. &  
lib. 2. cap. 17.  
serm. 14. de ver-  
bis Domini. &  
epist. 28 Cōcil.  
Mileuit. can. 2  
concil. Afric.  
can. 77. C. Cal-  
uin. lib. 4. In-  
stic. cap. 15. na-  
mer. 20.

37

Quhy abuse ze ye people,  
reaching that ye infantes vvith-  
out baptisme obtaines remis-

Caluin. lib. 4.  
Instit. cap. 55.  
num. 20.

32 *Demandes vnto*

sion of yair sinnes be ye faith of thair parents ? Sen ye faith of parents can not impesche thame to be borne in originall sinne, and ye sones of vvraithe as vvitneses sainct Paul.

Rom. 3. & 5.  
Ephes. 2.

38

*Caluin. lib. 4  
Instit. cap. 14.  
num. 4.*

Quhy affirme ze that ye Sacramēt of Baptisme can nocht be administrate vvithout ane sermon or preaching, Seing that sainct Paul separats the office of ye administration of Baptisme, from ye office of preaching of ye Euangell. Or quhat auailles preaching maid to ane infant quha hes nocht vvre of iudgement and raison.

1. Cor. 1.

39

*Beza in epi-  
stola ad Tasti-  
num Archimi-  
nistrum Me-  
tensium.*

Sen zour principall Ministers doutes gyf ye Baptisme administrat be vvnlayvfull ministers



sters be trevv baptisme, and ze  
zour selves denyes ye catho-  
lick preistes to be lavvfull mi-  
nisters of ye kirk, quhou can  
ze quha ar baptised be thame  
compt zour selues in ye nom-  
ber of these that ar treulie ba-  
ptised.

40

Sen baptisme as ze teiche,  
can nocht cōsist vvithour prea-  
ching and na preaching vvas  
maid at ye tyme ze vvar bapti-  
sed, Quhat assurance can ze  
have that ze ar zit baptised?

*Caluin. lib. 4.  
Instit. cap. 14.  
num. 4.*

41

Quhy affirme ze vvith zour  
maister Caluin that ye Sacra-  
ment of Baptisme aucht onlie  
to be administrat to thame,  
quha hes alreddy obtained re-  
missiō of yair sumes? Sen thair-

*In Antidot.  
concil. Tridēt.*

C

a Dion. Areo-  
pag. cap. 2. eccl.  
hierar. Orig.  
homil. 5. & 12.  
in num. Ter-  
sull. de corona  
militis. Am-  
bros. lib. 1. de sa-  
cram. cap. 1. 2.  
3. 5. lib. 2. de sa-  
cram. cap. 5. li. 3  
de sacram. cap.  
1. & in lib. de  
iis qui myste-  
riis initiatur. cap.  
1. 2. 3. 6. 7. & 8.  
Cypr. epist. 70.  
Chrysost. hom.  
de Adam &  
Eua. Cyril. ca-  
tech. 1. 2. 3. &  
4. Clemes epist.  
2. ad vniuersos  
Hieron. cont.  
Lucifer. Au-  
gust. lib. 1. de  
nup. & concep.  
cap. 20. lib. 2.  
cap. 18. & 29.  
& lib. 4. de  
symbolo ad ca-  
tech.  
b lib. 4. Instit.  
cap. 15. num. 49.

of fallovves maist euidentialie,  
that ye infantes begotten of  
infidele parentes, sould nocht  
alutirlic be baptised, becaus  
thay can nocht resave remis-  
sion of yair sinnes be ye faith  
of thair parentes, quhen thay  
ar infideles or vvnfaith full.

42

Quhy reiect ze ye ceremo-  
nies of baptisme, quhilk at all  
tyme a hes bene vsed in ye  
kirk of God sen ye Apostles  
dayes, name quhat aage ze  
please. Or vvhou can ze defend  
zour maister Caluin, b quha is  
nocht escheamed to affirme  
that in ye primitiue kirk, ye  
rycht and laufull administra-  
tion of baptisme vvas alreddy  
corrupted.

Quhy

43

Quhy deny ze ye sacrament  
of confirmation? Sen it is sua-  
cleirlye expressed in ye actes of  
ye Apostles<sup>a</sup> quha be ye impo-  
sition of handes gave ye haly  
ghost, And also confirmed be  
all anciant vvytters, <sup>b</sup> zea re-  
trained zit in ye kirk of In-  
gland.

<sup>a</sup> de spiritu sancto ca. 6. <sup>Augu.</sup> lib. 5. de baptismo  
c. 19 & 20. tractat. 6. in epist. D. Ioan. & lib. 2.  
Petiliani Donatista, leo magnus epist. 88. <sup>Theodo.</sup>  
barer. fabularum. <sup>Concil.</sup> elibert. can. 38. <sup>Concil.</sup>

Confirmation

<sup>a</sup> Act. 8. & 19.

<sup>b</sup> Orig. homil.

9. in Leuit. Cy-

prian. epist. 70.

& de unctione

chrismati &

aliis sacram.

Emil. catach.

3. Basil. de spi-

ritu sancto ca.

27. Hieron. con-

tra Lucifer.

Ambros. de iis

qui myster. ini-

tiantur & lib.

cōtra Donati.

contr. literas

in cōpendio

laod. ca. 48.

44

Quether aucht vve to be-  
leif rather our lord Iesus christ  
quhen he said in the latter sup-  
per, tak eat, this is my body,  
quhilk salbe gevin for zovv:  
or Calvin <sup>b</sup> zour maister, quha  
sayes that he gevve onlie ane  
signe or figure of his body? **Gr**

The lordes  
supper.

<sup>a</sup> Matth. 26.

Marc 14. Luc.

22. 1. Cor. 11.

<sup>b</sup> Libr. 4. Inst.

cap. 17. nu. 32.

quhair reid ze that thir vvourdes, this is my body, sould be vvnderstand, this is ane figure of my body.

*Lib. 4. Inst. ca.*  
*17. NUM. 10. &*  
*34.*

Gyfe body of our lord Iesuschrist be nocht realie in the sacramēt of ye alter, quhy affirme ze vvith zour maister Caluī, that in this sacrament, be ye spreit of God, these things ar conjoined together, quhilks ar separate, that is ye body of Christ quhilk is in hevvin, vvith vvs quha ar in earthe.

*Caluin. lib. 4.*  
*Inst. cap. 17.*  
*NUM. 10.*

Quhy affirme ze that vve receaue ye body of Christ realie be faith, gyfit be nocht realie present in the sacrament, sen our faith can nocht mak that thing to be, quhilk is  
nocht

nocht, swa gyf his body be  
nocht thair realie, vve can  
nocht beleve that vve receave  
it realie, except vve dissave our  
selves.

47

In quhat scripture reid ze  
that quhilk ze profes vvith  
zour maister Calvin, that quhē  
ze receave ye sacramēt, Christ  
is maid vverelie present vvnto  
zovv, nocht that he sould be  
on the earthe quhair ze ar, bot  
that ze sould be lifted vvp to  
ye heavin quhair he is. And to  
quhilk of ye heavines vvas ye  
Apostels lifted, quhen thay  
hade our lord Iesus christ pre-  
sent in the latter supper vvith  
thame.

*Lib 4. Inst.  
17. num. 31.*

48

Quhy attribute ze mair to

C iij

Calu. lib. 4. In-  
stit. cap. 17. nu.  
31.

zour faith, nor to ye omnipotent povvar of God? sayand that be zour faith ze ar treulie lifted vvp to ye heavin, (and svva at ane tyme ze ar in heavin and earthe) and denyād that Christ may mak his body realie present in earthe and heavin at anis.

Lib. 4. Inst. ca.  
17. num. 30.

Quhair reid ze that quhilk zour maister Caluin affirmes? *Mediator noster in cena speciali modo presentem se exhibet, sic tamen ut totus adsit, non totum*: that is, Our Mediator in the supper after a speeciall maner geueth him self present: but zet so that vwhole he is presēt, nocht the vwhole that he is.

Sen before ze pas to zour com.



communion, ze confesse ze  
eate the body of ourd lord Ie-  
sus Christ be faith <sup>a</sup>, Quhat <sup>a Calu. lib. 4.</sup>  
availes the suppar vunto zou? <sup>Inst. cap. 14.</sup>  
Or is it nocht better aluterlie <sup>num. 5.</sup>  
to abstein, sen in ye receaving <sup>b 1. Cor. 11.</sup>  
of it thair is na farder profite,  
and gyf ze receave it vvnvor-  
thelie, ze receave zour avin  
condamnation, as testifies S.  
Paul. <sup>b</sup>

51

Quhy deny ze the sacramēt  
of Penitence, be ye quhilk ye  
lavvfull Ministers of Gods  
vvourde, as instrumentes of his  
maiestie, gives remission of  
sinnes, accordig to ye vvourde  
of ourd lord Iesus Christ:  
quhais sinnes ze remīt, thay ar <sup>Ioan. 10.</sup>  
remitted vunto thame, and  
quhais sinnes ze retein, thay ar  
reteined.

52

Ordoure.

a lib. 4. Inſtit.

cap. 14. nu. 20.

b Matth. 10.

Luc 9. Marc.

vls Ioan. 17. &amp;

20. Act. 13.

Tit. 1.

Extreme Vn-  
ction.

Cap. 5. Epiſt.

Quhy deny ze ordoure to  
be ane Sacramēt, ſen zour mai-  
ſter Caluin a dois cōfeſſe maiſt  
evidentlie it to be ane Sacra-  
ment, as is alſo maiſt manifeſt  
in Godes vourd b.

53

Quhy deny ze the Sacramēt  
of extreme vnction, ſen ye  
Apoſtle ſainct Iames ſpeikes  
ſua manifeſtlic of it, ſayand: Is  
any ſeake amang zou lat him  
call for ye preiſtes of ye kirk,  
and lat thame pray vpon him  
annoincting him vvith oyle.  
in ye name of ye lord.

54

Mariage.  
Ephel. 5.

Quhy deny ze the Sacramēt  
of Mariage, ſen ſainct Paul re-  
ſtifies in plane vvourdes that  
it is a Sacramēt, and quhy lies  
Caluin

*The Ministers of Scotland.* 41

Caluin zour maister, affirming  
that na man vntil ye tyme of  
Gregorie first of yat name, Pa-  
pe of Rome, ever savv that it  
vvas given for ane Sacramēt,  
seing sainct Ambroise, sainct  
Augustin<sup>b</sup>, and vurther doctors  
lang afore Gregorie in maist  
manifest vvourdes affirmes it  
to be ane sacrament.

<sup>a</sup> In cap. 5. epi.

<sup>ad</sup> Ephes.

<sup>b</sup> Lib. de fide

& oper. cap. 7.

lib. 1. de Nup.

& conc. ca. 10.

& 20. & de

ben. cong c. 24.

55

Quhou can ze in thir poin-  
tes purge zou of extreme sa-  
cilege and impietie, that ze  
have takē away ye Sacramētes  
quhilks our lord Iesus Christ  
hes appointed in his kirk, for  
remission of sinnes, consolatiō  
and sanctification of ye faith-  
full.

56

Quhy permit ze any man

Rom. 7.

to marie, his first vvyfe being  
a lyve sen S. Paul vwrites, The  
vvoman quhilk is in subiectiō  
ro ane man, hir husband being  
on lyve, is bound to ye lavv,  
bot gyf hir husband be deade,  
she is delivered frome ye lavv  
of ye husband, thairfore quhill  
hir husband leveth, gyf she tak  
ane other man, she salbe called  
ane adulteresse.

57

1. Tim. 5.

Sen S. Paul testifies thame  
quha maries efter ye vvoue of  
Chastetic to incurre damna-  
tion, quhat hes moved zour  
apostats preists, monkes and  
freres to attempt mariage efter  
solemne promise of Chastetic  
and so to vvilfullie condemne  
thame selves.

Sen

58

Sen ye cheif vvirschipping  
of God standes in Sacrifice <sup>a</sup>,  
quhat is the caus, that ze deny  
ony trevv and perfyte Sacrifi-  
ce to be amangs Christians?  
and quhy deny ze that Christ  
offered ane Sacrifice in the  
latter supper <sup>b</sup>, ester ye ordour  
of Melchisedech, sen he is cal-  
led ane preist ester that or-  
doure <sup>c</sup>, and svva behued to  
fulfill that sacrifice quhilk  
vvas prefigurate be Melchise-  
dech in bread and vvyne, as ye  
vvniversall kirk of God vvnto  
this tyme hes vvnderstand <sup>d</sup>.

Sacrifice.

<sup>a</sup> Aug. lib. 1.

cont. aduer. le-  
gis & Prophet.  
cap. 18.

<sup>b</sup> Luc. 22. 1. Co  
rinth. 11.

<sup>c</sup> Psal. 109.

Heb. 5.

<sup>d</sup> Cypri. epist.

63. ad Cacil.

Euseb. lib. 5. de  
demonst. euan.

cap. 3. Hieron.  
epist. 17. &

126. Augu. in

Psal. 33. Epiph.

hares. 15. Da-

masc. lib. 4. de  
orthod. fide. ca.

14.

<sup>a</sup> Marcial. ad

Burdigal. cap.

3. Iustin. in dia-

logo cum Tri-

phone. Irenaeu

lib. 4. aduersus

harieses. cap. 32

33. & 34 Chry

soft. in psal. 195

Aug. 19. de Ci-

uit. Dei. cap.

23. & lib. 18.

cap. 35.

59

Sen ye ancient doctours <sup>a</sup> of  
Christes kirk be ye cleane sa-  
crifice quhilk Malachias did  
prenunce and forespeake, that

should be offered frome yery-  
 sing of ye sunne vnto ye going  
 donne of ye same in everie pla-  
 ce hes ever vvnderstand ye Sa-  
 crific of ye body and blude of  
 Christ, quhilk is offered in ye  
 Messe vvnder ye formes of  
 bread and vvyne, quhat assu-  
 rance can ony man have in his  
 conscience to reiect thame all,  
 and follovv ony nev vven-  
 ted and forged interpretation  
 of Calvin in ye contrare, or to  
 belivve Calvin<sup>b</sup> quhe he sayes  
 in maist expresse vvourdes that  
 ye ancient vvryters, Irineus,  
 Athanasius, Ambrosius, Augu-  
 stinus, and Arnobius, quhen  
 thay interpret sua ye sacrifice  
 of Melchisedech, and ye obla-  
 tion of ye quhilk Malachias  
 speakes did contravein to ye  
 insti-

*b De vera es-  
 sence, refor. va-  
 riante.*



*The Ministers of Scotlant.* 45.  
institution of Christ.

60

*Iustification.*

*Calu. lib. 4. In-*

*stit. cap. 15. nu.*

10.

Quhy affirme ze that our  
sinnes ar never remitted to vs  
bot evver dois remaine still in  
our heartes, contrare ye article  
of our belcif, quhair vve say  
vve beleve ye remission of sin-  
nes, and against ye merites of  
ye blude and passion of our  
lord Iesus Christ, quhilk vvald  
be of na strêth gyf vve thairbe  
obteined na remission of our  
sinnes.

61

Quhy affirme ze that vve ar  
maid iust be faith onlie, be ye  
quhilk vve persuvaide our sel-  
vves that our sinnés ar nocht  
imputed to vvs, throu ye vver-  
tu of ye blude of Christ, sen na  
sic thing is found in Godes  
vvourd.

*Calu. lib. 3 In-*

*cap. 11. num. 19.*

*& 20.*

Quhy affirme ze that ze ar  
so assured that zour sinnes ar  
nocht imputed to zou, as ze ar  
assured that God is in heavin?  
becaus ze beleve ye ane and ye  
vvther be ane faith as ze say,  
and zit nocht vvithstanding ze  
pray daily in ye lordes prayer  
that zour sinnes be forgevin  
to zovv, quhen ze say, forgeve  
vvs our trespasses, as vve for-  
geve thame that trespasses  
against vvs, quhilk prayer is  
nocht necessare gyf zour alled-  
gence be treu.

Quhy affirme ze that vve ar  
rather iustified be faith, nor be  
Charitie, sen Charitie is mair  
perfite nor faith, as vvitnessis  
sainct Paul, saying: Nou aby-  
deth

*The Ministers of Scotland.* 47  
deth faith, hoip, and Charitie,  
evin thir thre, bot ye cheifest  
of yame is Charitie.

64

Quhy affirme ze that ye *Caluin lib. 3.*  
vvorkes quhilks proccides of *Inst. cap. 18.*  
ye grace of God, makes nocht  
vvls iust in his sycht, contrare  
ye expres vvourd of God: ze  
sic quhouthat of vvorkes a mā  
is iustified and nocht of faith  
onlie, as sayes sainct Iames.

*S. Iames 2.*

*Calu. lib. 3. Inst.*  
*tit. cap. 15.*

65

Quhy deny ze our vvorkes *a Maith. 5. 6. 7*  
quhilks proccides of ye grace *19. 20. 25. Luc.*  
of God to merite ony thing at *14. Ioan. 5. 2.*  
his hand, contrare ye expres *2. Cor. 4. Eph. 8*  
vvourd, in ye quhilk a he pro- *Col. 3. 2. Theff.*  
mises ye kingdome of heavin *1, 2. Timoth. 4.*  
for ye revaird of gude vvorkes *Apo. 2. 3. 14.*  
and at ye latter day<sup>b</sup> fall pro- *Iac. 1. Sap. 3. 5.*  
nounce his sentence other of *Ecclef. 18. Psal.*  
*18. & 118.*  
*b Mat. 16. &*  
*25. Roma. 2. 1.*  
*Cor. 3. Gala. 6.*  
*Ecclef. 11.*

eternall lyfe or damnation, accordīg to euerie mā's vvorkes.

66

*Caluin. lib. 3.*

*Instit. cap. 14.*

*num 9. & 11.*

*2 Gen. 4. & 22*

*3. Reg. 14. Psal.*

*105. 10n. 3.*

Quhy affirme ze that all our vvorkes quhou gude thay appeare to be, ar nathīg bot sinne in the sight of God, sen it is impossible that any vvorke be gude and evill at aines, and in the scripture vve reid of sindrie that hes bene commendit be thair gude vvorkes. Or gyf all our vvorkes be sinnes, it is alyke to spoilze ane pure man and to gyf him almes, except that ye ane is les sinne nor ye vvther.

67

Gyf all ye vvorkes of ye regenerate be bot sinnes, quhat is I pray zou ye effect of grace, or of ye spreit of god, quhilk svva  
heichlic

*The Ministers of Scotland.* 49  
heichlie some tyme ze extoll.

68

In taking away frie vvil, <sup>a</sup> ad inducing absolute necessitie, quhou may ze delyver zour self of yat poysonabill erreure first induced amangs Christiās be Simon Magus <sup>b</sup>, and efter him fallovved vvnhappelie be ye Manicheens <sup>c</sup> and findrie vvthers.

Free vvil.

<sup>a</sup> *Caluin. lib. 1. Instit. cap. 15. num. 8.*

<sup>b</sup> *Clemens lib. 3. recogn.*

<sup>c</sup> *Aug. de fide contra Manich. cap. 9. & 10 & contra Fortuna. Manich. Chrys. hom. 45. in Ioan. Hiero. in proa. dialogi aduersus Luci.*

69

Quhou expone ze ane infinite number of scriptures in ye quhilk vve reid that it is gevin to man to his chose, <sup>a</sup> gyf he vil do gude or evvill, or quhat auailles ye commandementes gevin be God, and zour daily preachings ad exhortatiōs, gyf ane man have na frie vvil bor

<sup>a</sup> *Deut. 30. Io-  
sue ult. 2 Reg.  
22. 3. Reg. 3. Ec-  
cles. 17. Esa. 1.  
Hier. 18.*

D

be constrained be necessitie  
to do quhat somever he dois,  
and quhat difference make ze  
betuene ye action of ane man,  
and of ane beast, gyf ye vwill  
of man be subiect to necessitie  
as is ye appetite and inclinatio  
of beastes.

Quhy vse ze ye Pillar of re-  
pentance, and does punishe ye  
transgressours of zour lavves,  
sen se teache that thay ar pre-  
destinate and constrained be  
necessitie to transgres ye same.

Seing that sainct Ihone<sup>e</sup> te-  
stifies that quha ever hes Cha-  
ritie keipes ye cōmandemētes  
of God, saying: This is ye Cha-  
ritie of God, that vve keip his  
commandementes, and quha  
sayes



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sayes that he knavves God, and keipes nocht his commandementes is a lier. And sen we reid in the scripture that ye Apostles and sindrie vthers hes aknavvledgit God, and had charitie<sup>b</sup>, and consequentlie hes keiped ye commandementes: <sup>b Rom. 8. ad Philen. 1. Ioan. 3. & 4.</sup>

Quhy say se agais̄t ye maist expres vvourde of God, that na man may keip his commandementes. Or. quhy said Christ <sup>Matth. 19.</sup> gyf ze vvil enter in the lyf evverlesting, keip ye commandementes, gyf it be impossible to any man to keip thame.

72

Quhy affirme ze vvith Calvin<sup>a</sup> zour maister that quha so evver hes aines imbraced ye lycht of zour Evangellican never perishe, considering that <sup>a lib. 3. Inst. ca. 2. nume. 40. & lib. 4. cap. 17. num. 3.</sup>

D ij

mony quha hes bene of zour  
secte, zea ministers of ye first  
rāg, hes retourned and ar deid  
in ye catholik faith, and swa  
according to zour doctrine  
aluterlie perishis.

*Purgatorie.*

*Calu. lib. 4. In-*

*stit. cap. 35. nu.*

10.

Seing on ye ane pairt ze  
teache that ye spottes of sinne  
remanes sua lāg as men leveth,  
ād on ye vvther denyes bayth  
place, and tyme of cleanging  
efter thair departing: quhov  
can ze eschevv to declare ma-  
nifestlie, that nane at all enteris  
in heavin, or elles that thay  
quha enteres, remanes vvith  
yair spottes of sinne, quhilk is  
expres against ye haly vvret.

*Apos. 21.*

Sen our lord Iesus Christ  
sayes

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sayes<sup>a</sup> that he quha sinnes a-  
gainst ye haly ghost, fall nocht  
obtein remission of his sinnes,  
nother in this vvarld nor in  
the vvarld to come, quhy deny  
ze remission of sinnes in the  
vvarld to come, and that ye  
prayer for ye deid auailles na-  
thing, contrare ye vvniversall  
consent of ye anciant Do-  
ctours<sup>b</sup> of ye kirk of God.

*a* Matth. 12.  
*b* Dion. de eccl.  
hier. cap. 7. Ori-  
gen. hom. 25. in  
Num. hom. 12.  
& 13. in Hier.  
Aug. in Ench.  
cap. 120. de fide  
& oper. cap. 16  
in Psal. 80. lib.  
21. de Ciu. Dei,  
cap. 26. & lib.  
22. de Ciu. Dei  
cap. 24. Cypria.  
epist. 53. Chry-  
sost. hom. 31. in  
episto. ad Phil.  
41. in 1. Cor. 69  
ad pop. Epiph.  
hæres. 25. Da-  
masc. in sermo.  
de defunctis.  
2. Accab. 12.

75

Sen ze can nocht deny bot  
ye historie of ye Macabees is  
ane trevv historie, quhy deny  
ze ye prayer for ye deid quhilk  
is reherfed thairin, as ane con-  
firmed and vvdouted sentēce  
of religion.

76

Quhy reiect ze the invoca-

D iij

*Basil. hom. 20.  
in 40. marty-  
res. & hom. 26  
de marty. Ma-  
mante. Grego.  
Naz. in laudē  
S. Cypr. & in  
laudem Atha-  
nāsj. & in lau-  
dem Basilij ma-  
gni. Chrysosto.  
serm. in adora-  
tione. & gladij  
S. Petri, Amb.  
libr. de Viduis,  
in Orat de fide  
resurrect. in ca.  
22. Luc. Hiero.  
in epist. Paula,  
August. de eu-  
ra pro mort. ca.  
4. & libr. 7. de  
Bapt. cont. Do-  
nat. ca. 1. Theo-  
dor. de grac. af-  
fect. curat. li. 2.  
a 1. Tim. 2.  
b Rom. 15.  
c 2. Cor. 1.*

tiō of Sainctes as idolatrie, sen  
it hes bene ever sen ye begin-  
ning imbrased be ye kirk, and  
confirmed be sua mony mira-  
cles.

77

Quhy say ze that vve ar in-  
iurious to Christ, quha is onlie  
mediatour<sup>a</sup>, quhen vve desyre  
ye Sainctes quha ar glorified  
in heavin, to help vvs vvith  
thair prayers, sen sainct Paul  
did na iniurie to him, quhen  
he desyred to be helped vvith  
ye prayers of ye Romans<sup>b</sup> and  
Corinthians, quha vvar than  
sinnars and mortall men.

78

Quhy say ze againes ye scri-  
pture, that ye Sainctes heires  
nocht our prayers be raisone  
thay

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thay ar deid, sen Christ <sup>a</sup> sayes, <sup>a</sup> Matth. 23.  
that God is nocht ye God of  
ye deid, bot of ye leving, and  
quhovv can ye Sainctes in  
heavin be blythe of our repen-  
tance and conversion, as our  
lord Iesus Christ affirmes <sup>b</sup>, ex- <sup>b</sup> Luc. 15.  
cept thay aknavvledge ye  
same.

79

Eschame ze nocht to foster  
the people in sindrie vvyild re-  
proches agains the blissed vir-  
gin Marie moder off God, or  
can it be supponit that ze lvvif  
the sone, quhen ze speik svva  
contemptousslie of the moder.

80

Gyf all thay that hes erected  
images in ye temple of God be  
idolators, quhou can ze de-

D iij

Exod. 25. &  
37. Num. 7.

lyver Moyſes of that ſpote, or defend that God him ſelf vvas nocht authour of idolatrie ſen he commandit images to be maid for that effect.

Baſil. in Iulia.

Chryſoſt. in en

comio in Me-

letium, & in

orat. quod vet.

& noui teſta.

vnus ſit legiſt.

Greg. Nyſſ. de

deitate filij &

Spiritus. Atha-

naſ. li. de Chri-

ſti imagine.

Aug. lib. 1. de

conſen. euange.

Greg. Mag. li.

9. epiſt. 9. Da-

maſc. lib. 4. or-

thod. fidei, cap.

17. Euſ. Caſ. li.

7. eccl. hiſt. cap.

14. Niceph. li.

6. hiſt. eccl. cap.

15.

Quhy ſall ye images of our lord Ieſus Chriſt, of his glorious mother, and of ye Apoſtles, be compted vvnleaſome and vvnclene, contraire the accuſtomed vſe of the kirk, and ye images of Caluin, Beza, Iupiter and Venus, quhilks ſome of zovv hes in zour cabinets, be compted lavvfull.

Quhy have ze reneved ſua mony auld heresies, condemned ſua mony hundreth zeires ſence



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sence be ye vniuersall kirk of  
God.

83

And namelic, quhy have ze  
renewed ye heresie of Simon *Clemens lib. 3.*  
Magus, denyand ye frie vwill *Recog.*  
of man.

84

Quhy have ze renewed ye *Aug. de heres.*  
heresie of ye Pepuzians, affir- *ad Quodvult.*  
ming that distinctiō of ordour *heres. 27.*  
and degrie aucht nocht to be  
observed in the kirk of God.

85

Quhy have ze renewed ye *Cypr. lib. 4. epi*  
heresie of ye Novatians, de- *stol. 2. Pacian.*  
nyand that be ye sacrament of *epist. 3. ad Sym*  
penitence all sinnes ar for- *pron. Epiph. ha*  
gevin. *res. 69. D. Au-*  
*gust. de har. ad*  
*quodvult Deū*

86

Quhy have ze renewed ye

*Aug. ad Quod  
uult hares. 46.*

heresies of ye manicheas, deny-  
and the vatter of Baptisme to  
availl ony thing to our Salua-  
tion.

*a Optat. Mile-  
uit. lib. 2. ad  
Parmen. de  
Jchism. Donat.*

Quhy have ze reneved ye  
heresies of ye Donatists,<sup>a</sup> tea-  
ching that ye kirk of God hes  
perished in the haill vvarld,  
except in some obscure cor-  
ners, and that saine Ihone ye  
Baptists Baptisme,<sup>b</sup> vvas nocht  
differēt from ye Christian Ba-  
ptisme institute be our lord Ie-  
sus Christ.

*b Aug. li. 2. cō-  
tra Petil. ca. 34*

*Aug. de hares.  
ad Quoduult  
Deum. hares.  
53.*

Quhy have ze reneved ye  
heresies of Aërius teaching  
that it is nocht leasome to of-  
fer sacrifice for ye dead, and  
that thair is na difference be-

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tvene ane bischop and ane simple  
preist, and that ye fasting  
dayes appointed be ye kirk,  
aucht nocht to be keiped, bot  
that everie man shuld fast, ac-  
cording to his awin will and  
pleasure.

89

Quhy have ze renevved ye  
heresie of Eunomius, that be  
faith onlie, man may obtain  
lyfe everlesting?

*Aug. ad Quod  
vult Deum,  
heres. 54.*

90

Quhy have ze renevved ye  
heresie of ye Pelagiās, teaching  
that ye infants may be saved  
vvithout Baptisme.

*Aug. ad Quod  
univ. bar. 88.*

91

Quhy have ze renevved ye  
heresies of Iovinianus, teachig  
mariage to be als acceptable

*Aug. ad Quod  
univ. bar. 81.*

60 *Demandes vnto*

to God, as vvirginitie, and that  
it is leasome to monks and  
nonnes to marie.

92

*Hier. contra  
Vigil.*

Quhy have ze reneved ye  
heresies of Vigilātius, deniand  
ye invocation of Sainctes, and  
ye honoring of ye reliques of  
ye martyrs.

93

*Conc. Gangr.*

Quhy have ze reneved the  
heresie of Eustachiās affirmād  
that it is nocht liesum to gang  
in Pilgramege to halie and de-  
uot places.

94

*2. Conc. Nic.*

Quhy have ze reneved ye  
heresie of ye Iconomachians,  
breking doune ye Images of  
our lord Iesus Christ, and of  
his Sainctes.

Quhy

Quhy have ze reneved ye *Lanfr. advers.*  
heresie ob Berengarius, deniād *Bereng.*  
ye body, and blude of our lord  
Iesus Christ, to be realie in the  
Sacrament of ye altar.

Quhy have ze reneved mo  
ny vvther heresies, of ye Albi-  
genses, Vvaldenses, Vviclefites,  
Hussites, of Abailhardus, of Al-  
maricus, and of vvthers dete-  
stable heretiks cōdamned mo-  
ny zeires sence be ye kirk of  
God.

Quhy have ze folloved ye  
foresaid heretikes in these  
poirts onlie in the quhilk thay  
have dissented from ye haill  
kirk of God, and reiected ye  
rest of thair doctrine.

Blasphemies  
of Caluin.

Why is zour maister Caluin nocht content to have reneved sua mony damnable heresies, bot also hes invented mony vyther blasphemies of his avin.

Caluin. lib. 2.  
Insti. cap. 7.  
5. num. ff. lib. 4.  
Insti. cap. 17.  
num. 24. lib. de  
refor. eccl. lib.  
de atorn. prad.  
& in cap. 23.  
Esaia.

b Esa. 50. &  
39. Hierem. 18.  
Matth. 26.  
Heb. 5.

Is nocht Caluin zour maister blasphemous cōtrare God ye father, quhen he denyes ye omnipotent pouer of God, vvytyng that God may do na thing by yeeestablished ordour of ye vvarld, and that he may nocht do ony thing, by that quhilk in ye haly vvret, he hes promised to do, quhilk doctrine is contrarious to ye first article of our beleif, and to ye expres vvretin vvourd.<sup>6</sup>

Is



Is nocht Caluin zour maister blasphemous contrare God ye sone, quhen he vvrytes that it is aluterlie absurde to say, that God ye sone takes his essence from god ye father, or quhovv cā ze purge hyme of the maist detestable heresie of Arrius in this poinct.

*Lib. 1. Institu.  
cap. 1. num. 2.  
19. 23. & 24.  
& contra Va-  
lent. Genti &  
epist. ad fratres  
Polonos.*

Is nocht zour maister Caluin blasphemous contrare ye haly ghost, quhen he vvrytes that ye holy ghost takes nocht his essence nother of ye father nor zit of ye sone, or quhovv can ze purge hyme of the heresie of Macedonius in this poinct.

*lib. 1. Instit. ca.  
13. num. 23.*

Is nocht zour maister Cal-

*Lib. 2. 1. ca.  
s. num. 8.*

64 *Demandes vnto*

uin blasphemous contrare ye  
holy ghost, quhen he vvrytes  
that ye povar of ye holy ghost  
vvas restricted to teache ye  
Apostels that thing onlie,  
quhilk thay hed hard afore of  
Christes avin mouthe : sen  
Christ him self affirmes ye cō-  
trare<sup>b</sup>, saying to his Apostles, I  
have many thīges to say vnto  
zovv, bot ze can nocht beare  
thame novv, quhen he is come  
quha is ye spreit of vveritie, he  
fall teache zovv all vveritie.

<sup>b</sup> Ioan. 16.

103

*L. ib, 1. Inst, ca.*  
*13 num. 6.*

Is nocht Calvin zour maister  
blasphemous contrare ye holy  
Trinitie, quhen he teaches ye  
personnes of ye Trinitie, to be  
onlie properties subsistēs put  
in ordour in the essence of  
god, and quhat differs Calvin  
in

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this doctrine fra Sabellius,  
quha esteemed ye thre person-  
nes to be thre proprieties in  
the nature of God, and nocht  
thre existences distinct ye ane  
from ye vuther.

104

Is nocht zour maister Cal-  
uin blasphemous contrare ye  
holy Trinitie, quhen he findes  
falt vwith ye Catholiks becaus  
thay invocke ye holy Trinitie,  
saying: Holy Trinitie ane God  
have metcy vvpone vvs.

*Epist. 2. ad Po-  
lonos.*

105

Is nocht Calvin zour mai-  
ster blasphemous against ye  
gudnes of God, quhen he tea-  
ches that God hes created  
some men to that end, that he  
may condemn thame eter-  
nallie: and that Adam becaus

*Lib. 3. Inst. ca:  
21. num. 5. &  
cap. 23. num. 4.  
7. & 8. lib. de  
pradest. & in  
cap. 1. Gen.*

he vvas predestinate to sinne,  
he could nocht auoid sinne.

*Lib. 1. Inst. ca.*  
*17. numer. 8.*

*& cap. 18. nu. 1*  
*& lib. de ater.*  
*pradeft.*

*a Sapi. 14.*

*b Sapi. 1.*

Is nocht Caluin zour maister  
blasphemous contrare ye gud-  
nes of God, quhen he makes  
God authour of sinne, in sic  
maner that he movves ad incli-  
nes ye heartes of men to sinne,  
affirming that ye incest of Ab-  
salon vvas ye vverie vvorke of  
God: sen the scripture testifies  
that ye vviked and his vvi-  
kednes ar both lyke hated of  
God, <sup>b</sup> and that he hates na-  
thing, quhairof he is authour  
and maker.

*a In Harm. ad*  
*cap. 24. Matt.*

Is nocht zour maister Caluin  
blasphemous contrare Christ,  
quhen he teaches, that Christ  
was an ignorant; and that as  
he

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he grevv in aige, sua increased  
he in gyftes of vvisdome and  
vunderstanding. *b In Harm. ad  
cap. 2. Luc.*

108

Is nocht Caluin zour maister  
blasphemous quhē he affirmes  
that Christ in ye tvvelf chapter  
of saint Luke did nocht prove  
be ane firme ād solide reasone,  
bot onlie be ane probable  
coniecture, that he eicted  
nocht ye devillis be ye povvar  
of Sathan. *In Harm. ad  
cap. 12. Luc.*

109

Is nocht Caluin zour maister  
blasphemous contrare Christ,  
quhen he teaches that he me-  
rited na thing till him self, cō-  
trare ye expres vvourd of God *In cap. 2, ad  
Philip.*

110

Is nocht zour maister Caluin  
blasphemous cōtrare ye blude *Lib. 2. Inff. ca.  
18. num. 10.*

E ij



68 *Demandes vnto*

of Christ, quhen he sayes that  
Christes pasciō and deathe had  
availed vvs na thing, except in  
ye saul he had suffered ye ter-  
rible tourmentes of ane dam-  
ned and forsaken man.

111

*In Harmon. ad  
27. cap. Mat.*

Is nocht Caluin zour mai-  
ster blasphemous agaīst Christ  
quhen he sayes that he pro-  
nounced ye horrible vvourdes  
of desperation being on the  
crosse.

112

*Lib. 2. Inst. ca.  
24. num. 29.*

Is nocht Caluin zour mai-  
ster blasphemous quhen he de-  
nyes that Christ descendit to  
hell, cōtrare ane article of our  
belcif.

113

*In 3. cap. Act.  
in 25. ca. Act.*

Is nocht Caluin zour maister  
blasphemous against Christ,  
quhen



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quhen he reiectes ye interpre-  
tations of ye passages of ye  
auld testament, maid be our  
lord Iesus Christ and his Apo-  
stles.

114

Is nocht Caluin zour mai-  
ster blasphemous contrare *In Harm. ad*  
Christ, quhen he sayes that *16, cap. Mar.*  
Christ efter his resurrection  
vanted some thing necessare  
to ye perfyte glorie of ye resur-  
rection.

115

Is nocht zour maister Cal- *In Har. ad 24.*  
uin blasphemous agāst Christ *cap. Luc.*  
quhen he sayes, that he hes  
nocht the markes of his blissed  
fyve vvoūdes, maid in his syde  
be ye speir, and in his handes  
and feit be ye nales.

E iij

*a Lib. 1. Instit.  
cap. 14. num. 4*

*b In cap. 1. ad  
Coloss.*

Is nocht zour maister Calvin  
blasphemes cōtrare ye Angels:  
quhē he sayes *a* that ye thre hie  
rarchies and nyne ordours of  
ye Angels is vanitie, *b* and that  
ye blisset Angels serues nocht  
God perfytlie and vvithout  
sinne. *b*

*a lib. 4. Inst. c.  
8. num. 8.*

*b 1. Cor. 7.  
Act. 15.*

Is nocht zour maister Calvin  
blasphemous cōtrare ye Apo-  
stles saying that thay vvar cō-  
mandit to teache onlie that  
thing, that thay hed hard be-  
fore of Christes mouthe, sen it  
is certaine that thay have tea-  
ched sindrie vvther thinges. *b*

*In Harm. ad  
cap. 1. Matth.  
& Luc. 3.*

Is nocht Calvin zour maister  
blasphemous contrare ye Euā-  
gelists; quhē he sayes that thay  
haiff

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haiff nocht schavī cleirlye and  
vvdouttedlye, that our lord  
Iesus Christ is come of ye seid  
of David. 119

Is nocht Caluin zour maister  
blasphemous contrare ye Pa-  
triarchs Abraham and Iacob,  
quhen he sayes that Abraham  
contrare ye vvill of God, and  
ye lavvfull ordour of nature  
peruerted ye lavv of matrimo-  
nie, quhen he tuke Agar to his  
vvyf, and that ane of Iacobs  
vyfues vvas ane brigseister till  
hir seister.

*In 16. & 29.  
cap. Genes.*

120

To conclude, Is nocht zour  
maister Caluin blasphemous  
cōtrare ye hail faithfull, quhe  
he denyes cōtrare ye vvord of  
God, & everie ane of thame to  
Have his Angel keiper.

*a Lib. 1. Instit.  
cap. 17. num. 7.  
in 32. cap. Gen.  
in ca. 18. Mar.  
in cap. 5. Mar.  
in cap. 12. Act.  
& in Psal. 90.  
b Psal. 33. &  
90. Mat. 18.*

14

E iiii

*Lib. 4. Inſt. ca.  
7. num. 27.*

Quhy is nocht Caluin contē  
to haue reneved auld con-  
damned heresies, and to haue  
blasphemed God and his crea-  
tures as said is, bot also for  
forder confirmation of his er-  
rours lieth mair impudētlic of  
ye Catholiks, nor ever did Ievv  
or Turke: alledgīg that ye first  
and principall article of ye se-  
cret diuinitie that reigneth a-  
mangs vvs, is that thair is no  
God, and that ye secound is,  
that all thinges that ar vvretin  
and reached cōcerning Christ,  
ar lies and deceits, and thridlie  
that vve affirme, that ye do-  
ctrine of ye lyfe to come, and  
of ye last resurrection ar mere  
fables.

Quhy

Quhy ar ze nocht effcheamed (fallowving ye fute steps of zour said maister Caluin) to lie on vvs in zour preachings, saying: that vve put all our confidence in our gude vvorkes, that vve mak na accompt of ye gyft of faith, that vve attribute na thing to Christes passion and merites, that vve prefer sainct Anthoine, or sainct Frances to Christ, that vve honour ye Pape of Rome for ane God, that vve tak na compt of ye holy vvret, that vve vvirship stanes and deade men for Godes, and that vve adore ane peace bread for God, and that vve say that ane man be his aví free vvil vvithout ye grace of God may keip his com-



mandemētes, and that vve tea-  
che many vurther absurdities  
quhilks vvith thir novv re-  
heirsed, aluterlie vve detest ād  
abhorre.

Reformatiō.  
*Tert. de cor. mi-  
lit. Bas. de Spi-  
ritu sancto. ca.*

27. *Orig. hom.*

8. *in diuer. euā*

ge. *Grego. Naz.*

ora. 1. *in Iulia.*

*Chrys. hom. 55.*

*in Math. &*

*in dem. aduers.*

*Gēt. quōd Chri-*

*stus sit Deus.*

*Cyr. Catech. 4.*

*& 13. Hier. ep.*

22. *& 128. &*

*in cap. 9. Eze.*

*Ruffi. lib. 2. ec-*

*cle. hist. cap. 29*

*Aug. de cathe-*

*rud. cap. 20. et*

*tracta. in Ioan.*

118. *Effr. de Ve-*

*ra pæn. cap. 3.*

*Tripur. hist. li.*

6. *cap. 1. Ign. ad*

*Phil. Atha. in*

*vltā B. Anto.*

*Hier. in vita*

*Hilarionu.*

123

Quether gyf zour reforma-  
tion, quhilk ze have maid in  
ye realme of Scotland, in pul-  
ling doune of ye kirkes, is ly-  
kar to ye reformation of Tur-  
kes and Paganes, nor to ane re-  
formation maid be Christian  
men.

124

Quhat moved zovv to abo-  
lish in all pairtes ye signe of ye  
haly crosse, quhilk ever hes be-  
ne ye signe ād mark of all trevv  
Christian men, and is so feared  
full eyin to ye devill him self,  
or quhovv ar ze nocht his Mi-  
nisters



*The Ministers of Scotland.* 75  
nisters in this behalff?

125

Seing ye Donatistes, in the dayes of Constantinus ye gret vvar esteemed be ye vvniverfall kirk to be maist vvicked men for ye vvesching and scraping of ye altars on ye quhilks ye Catholiks had offered Sacrifice, quhou can ze purge zour selves of gretter cryme, sen ze have aluterlie pulled doune ad abolished ye same.

*a Opt. Mileui.  
lib. 6. ad Parm.  
de schif. Don.*

126

Quhether in making stables of ye kirks of Scotland, sua that ye hors vvar stabled on our kīgs graves, and in raising vvp ye bones of Christian mē, resembled ze rather to be Christians, or infideles and paganes

127

Quhy destroyed ze our kings  
graves and monumentes, as  
yvngodlie and vvnleasome, ād  
novv hes erected some mair  
sompptuous in zour cheif kirk  
of Edimburgh to inferiours ād  
subiects?

*Basil. in Psal.*  
*115. Ambr. epi.*

*85. & serm. 91.*

*& 93. Hier. cō-*

*stra Vig. Chry-*

*soft serm. in In*

*uentium &*

*Maximum*

*Mart. & libr.*

*contra Genti-*

*les de vita san-*

*cti Babyle. &*

*in serm. de Ca-*

*tena & gladio*

*sancti Petri,*

*Aug. lib 22. de*

*Ciu. Dei, ca. 8.*

*Damasce. lib. 4.*

*orthod. fidei.*

*cap. 16. 2. Conc.*

*Nic. Aſ. 7.*

*Concil. Gangr.*

*can. 20.*

128

Quhat moved zovv to birne  
ye holy reliques of Saincts,  
quha vvar temples and taber-  
nacles of ye holy ghost quhen  
thay vvar on lyve, quhilks a-  
mangs all christiās sen ye Apo-  
stles dayes hes bene haldin in  
honour and vveneration.

229

Quhy brint ze ye vvretings  
of ye doctours and fathers, as  
off sainct Ambroise, sainct Au-  
gustin, sainct Hierosme and  
vythers

*The Ministers of Scotland.* 77

vvthers , and zit eschames  
nocht to say that ze professe  
ane faith vvith thame.

130

Quhair is ye vveritie and  
effect of zour solemne prote-  
stations, promising that zour  
reformation vvas nocht to dis-  
posses ony Magistrat , quhen  
nocht onlie ze have raisit  
vvprere in ye contrey, and ex-  
pelled ye cheif Magistrats, bot  
in zour preachings plainlie  
vvald thrall all kings and king-  
doms, and have thame subiect  
to election, and punishment of  
ye people, setting furthe zour  
buiques yairvpon.

131.

Quhy in xe beginning of  
zour nev्व Euvngell preached  
ze libertie of conscience, and

nowv constraines all men to  
subscryve zour nev v doctrine,  
ze a thame quhome ze knavv  
to belevve ye contrare.

132

Quhy preached ze quhen  
ze first vsurped authoritie to  
preache, that ye Ministers  
of ye vvourd aucht to pro-  
fess and observe povertie, as  
ye Apostles did, and presen-  
tlye nane in ye realme ar so  
covetous as ze ar, nocht onlie  
to give money vvpon lād, bot  
also for eckre.

133

Quhy pretend ze to have  
ye benefices and patrimonie  
of ye kirk, ten ze can nocht  
schav zour selves laūful heires  
and successours to thame, quha  
vvar, rychteous possessours  
yait of

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afore zou, and quhy have ze  
reiected as idolatrie, all that ap  
partheneth to thame quhome  
ze call Papistes, except onlie ye  
patrimonie and leaving of ye  
kirk. Or gyf yair vvas na kirk  
in Scotland afore zour com-  
ming, quhy pretend ze as pa-  
trimonie ony vvther thig nor  
hes bene given to zour congre-  
gation alreddy?

134

Quhy have ze given ye pa-  
trimonie of ye kirk in fevv to  
zour vvyfes and bairnes, and  
quhether do ze any preiudice  
or nocht to zour successours  
in this point.

135

Seing quhair ordour is nocht  
behaveth to 3be confusion :

be quhat schift can ze eschevv  
ye same quhen everie ane of  
zovv vvilbe equall to ane  
vvther.

136

Quhat scripture or historio-  
graphour, or authétike vvriter  
have ze for zour zeirlie electiō  
of Superintendents, Elders ād  
vvther officers in zour congre-  
gation.

137

Sen that ye name Superintē-  
dent is drevin from ane latine  
vvourd, and ye name bischop  
frō ane Greck vvourd, quhovv  
is it that ze admit ye ane, and  
refuses ye vvther maist vvsed,  
seing thay tend baith to ane  
effect.

: nonstuo 138

Quhy mak ze difference be-  
twene



*The Ministers of Scotland.* 81

twene ye Ministers and Deacons sen baith ye vvorde signifies ane thing.

139

Quether gyf ony of zovv quha hes aines accepted ye office of ministerie, may embrace any seculare vocation or nocht.

140

Quether it becomes ecclesiasticall mē as Ministers elders Deacons and Readers, to have ane certain apparell quhairbeyai may be knavvī be ye laical people, or to be cled as vvanflars.

141

Gyf it be expedient that ye Elders and Deacōs be participant of ye rentes of ye kirk, sen thay ar participant of ye

F

paines and travvell in governing ye same.

142

Rom. 13.

Sē everie subiect is oblised in his conscience as vvitnesses sainēt Paul to obey ye iust lavves of his Magistrat, quhy vvith zour evvill exemple of eating flesche on frydayes saterdayes and in lentren contrare ye lavves of ye realme, move ze ye people to trāsgres ye same.

143

Quhy punish ze onlie ye pure be zour stuill of repentance, and quhy punish ze nocht blasphemie slauchter and vvther sinnes, als vveill as fornicatiō.

144

Sen ane spreit could nocht move king David and vvther  
Godlie

*The Ministers of Scotland.* 83

Godlie kings of Scotland to  
big sua mony kirkes, Colle-  
ges an Abbayes, and zou to dl-  
stroy ye same, quhilk of ye tua  
justlie may be esteemed to be  
moved be ye gude spreit, and  
quhilk be ye evill.

145

Quhov mony kirkes, Col-  
leges, Hospitals, brigges and  
vvther sic vvorkes, have ze ere-  
cted, founded or bigged in ye  
realme of Scotland for ye co-  
mon vveill, as did our kirk  
men.

146

Quhat consent of doctrine  
have ze keiped, ather vvith  
zour nyctbours round about  
zou, or zit vvith zour selves,  
sen ye beginning of zour pre-  
aching.

147

As for exemple gyf ze sing  
all ane sang concerning ye iu-  
diciall lawes of Moyfes, quhe-  
ther thay oblifs Christians or  
nocht.

148

Concerning ye question of  
Superioritie and ordour in ye  
kirk, ar zour bishops and ze  
accordit?

149

Gyf Charitie hes ye lyk ef-  
fect into zou all, in sic forr that  
ze compt it altogether vvn-  
godlie and vvnleasome to for-  
give ye slauchter of ye father  
and neir freind. Or gyf some of  
zou remaines zit convict be ye  
expresse vvourds of ye Evan-  
gell in ye contrare sentence.

Gyf

*Matth. 5. &  
4. Marc. 11.  
Luc. 17.*

150

Gyf vvith ane consent ze grant ye lyke authoritie vnto ye ciuil Magistrat, in to ecclesiasticall maiters, as in temporall: or gyf in this point ze remain as zit in difference, and dissention amangs zour selves?

151

Dar ze as zit continovv to fallovv ye horrible imprecations maid in particular be schir Ihone Knox agaist ye Quenes maiestie and some vvther of hir trevv leiges, or gyf thair be some of zou that desistes thairfra, thinking ye desyre of condemnation of ony saul to be altogether vvnleasome.

152

Concerning ye sleiping of Saules vvnto ye day of iudge-

F iij

ment haue ze as zit taken ony  
vuniuersall resolution to de-  
fend, that it is ane heresie, or in  
ye same remanes still sua ambi-  
guous, that some of zou knauī  
to be Ministers of ye best lear-  
ned, and nocht in ye lavvest  
rang, publicklye professes that  
errour for treu doctrine.

153

Gyf ze have ony certain nō-  
bre of causes of diuorcement  
in mariage, or gyf ze feinze ād  
practise nev v causes, approved  
be some and improved be vv-  
thers?

154

Seing everie ane for ye de-  
fēce of his opiniō (quhou erro-  
nious that ever it be) alledges  
ye vvrein v vourd, is it nocht  
evident



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evident that of ye vvourde ze  
mak ane neis of vvalx, thravvīg  
it to quhat contrarietie or ab-  
furditie ze list.

155

Quhether maa pure vvas nu-  
rished daylie be almes of Ab-  
bay places? Or maa houshal-  
ders maid beggars this day be  
zour preaching?

156

Gyfall that vvas in the auld  
catholike kirk vvas compted  
idolatrie, and thairfore aucht  
to be castin away, quhy brigue  
ze sua extremlie against ye se-  
cret counsell, and ye cour-  
teours for procuring of ye  
teinds, and of grettar benefices  
vvnto zour selves.

F. iij.

157

Quhether is thair gretar troubles for ye teindes presentlie, nor vas in the catholiks tyme, and gyf ye commouns hes obtēied ane perpetuall discharge of yair teindes conforme to ye Ministers promise at ye first settig furthe of yair nevv Evangell.

158

Quether sen ye Ministers of yis nevv Evangell obtēied place to governe ye realme, thair is amāgs Scottismen gretar charitie, lautie and treuth nor vvas befoir.

159

Quhair reid ze that it is leasome to excommunicat ye father for ye Sone, as ze vvald practise, sen Ezechiel vvrytes,  
that

*The Ministers of Scotland.* 89  
that ye some aucht nocht to be  
punished for ye fathēres sinne.

160

Quhair reid ze that it is lea-  
some to pronounce ye sentence  
of excommunication against  
yame quha never communi-  
cat vvith zou, and vvas never  
subiect to zour iurisdiction?

161

Quhy admit ze to zour com-  
muniō sic as ze knavv to have  
disiuned largelie before, ze  
some sua drunken that they  
knavv nocht quhat thay do,  
and vvthers quhome ze knavv  
to be adulterars, menslayers,  
and gyltie of vvther maist hai-  
nous crymes, of ye quhilks  
thay have nocht schavim na  
repentance.

*In form. admi.  
sacram.*

Quhy vvesie ze nocht ye  
seik efter zour maister Caluins  
ordinance, and gevis thame  
nocht ye Sacrament at thair  
departing.

*Aug. epist. 86.*

*Amb. epist. 83.*

Concerning zour publick  
fastīg, quhy ar ze sua bakvard,  
that contrare ye ordināce and  
observation of ye anciār kirk  
ze institute ye same on ye soun  
day as did ye Manicheās, quha  
thairfore be ye haill kirk vvar  
estemed to be execrable.

*Hil. in pro. psa.*

*Augu. epi. 118.*

*cap. 1. lib. 10. de*

*Ciu. Dei, ca. 4.*

*in psal. 88. &*

*47. de sanctis.*

*Bern. in vigil.*

*aposto. Petr. &*

*Paul. Leo ma-*

*gnus serm. 1. de*

*Quadrages.*

Quhy have ze reiected ye  
observation of thay dayes,  
'quhilks for the remembrance  
of ye benefice of our redem-  
ption, hes ever sen ye tyme of  
ye Apostles bene observed  
amangs

*The Ministers of Scotland.* 91  
amangs all Christian people:  
as of ye natiuitie of our lord,  
of his resurrection, and vv-  
thers.

165

Quhy constraine ze the peo-  
ple to labour on sic dayes, and  
appearandlie vvald abolish in  
thair heartes all memorie of ye  
benefices of Christ, or quhair  
reid ze that in ony aige ye Mi-  
nisters of Gods vvoutd hes  
ever commâded ony sic thing,  
ād quhou aggree ze vvith zour  
bretheren ye Ministers of In-  
gland in this poinct, quha zit  
keipes ye haly dayes?

166

Quether gyf this zour doȳs  
tendes to ye abolition of all

memorie of our lord Iesus  
Christ or nocht? sen alreddy  
some of zovv doutes in quhat  
tyme of ye zeir he vvas borne,  
quether in vvinter or in som-  
mer, sua that appearād lie zour  
nixt dout salbe, quether he  
vvas borne or nocht, quhilk  
appeares to be ye end and con-  
clusion of zour nev्व Evangell.

**Conclusion.**

**C**Hristiē reader sen be thir  
demādes thovv perceaves  
alradie that the religiō quhilk  
at this present is professed in  
the realme of Scotlād, is nocht  
so soleid and trevv as perchāce  
afoir thovv beleavved, and  
therfoir vvald be glaid to vn-  
derstand be quhat vvay thovv  
mycht establis thy consciēce  
in this maist dāgerovvs days:  
I can



I can geuue the na better con-  
sell nor that quhilk sainct Au-  
gustin geuues in the leik cas  
vvreatand to Honoratus in  
this maner. Sell vve feir to re-  
pois our selves in ye bossoome  
of that kirk qvvhilk hes ob-  
teaned the svvpreme authori-  
tie be the successiō of bischops  
frō the cheare of Petir, nocht-  
vvithstādīg the barkīg of here  
riks againis it, quha partlie hes  
beā condāned evvī be the ivv-  
geamēt of the people, pærtlie  
be the authoritie of coōselles,  
and pærtlie throvv the strēthe  
and force of miracles. Of the  
quhilk succession of bischops  
he makes mention in his epi-  
stle ane hūdrethe Seintē fyve  
vvreatād, Our lord said to Pe-  
tir, vpō this roik I vvil byvyldē

*De vtil. cred.  
cap. 17.*

my kirk, and the zettes of hell  
fell nocht ovrcome it. To Pe-  
tir succeded Linus, to Linus  
Clemens, to Clemens Anacle-  
tus, to Anacletus Euaristus, to  
Euaristus Alexander, to Ale-  
xander Sixtus, to Sixtus The-  
lesphorus, to Thelesphorus Igi-  
n<sup>n</sup>, to Iginus Anycetus, to Any-  
cetus Pius, to Pius Soter, to So-  
ter Eleutherius, to Eleutherius  
Victor, to Victor Zephirinus,  
to Zephirinus Calixtus, to Ca-  
lixtus Urbanns, to Urbanus  
Pontianus, to Pontianus An-  
therus, to Antherus Fabianus,  
to Fabianus Cornelius, to Cor-  
nelius Lucius, to Lucius Step-  
hanus, to Stephanus Xystus, to  
Xystus Dionysius, to Diony-  
sius Felix, to Felix Enthichia-  
nus,

nus, to Entichianus Gaius, to  
Gaius Marcellinus, to Marcel-  
linus Eusebius, to Eusebius  
Miltiades, to Miltiades Sylue-  
ster, to Syluester Marcus, to  
Marcus Iulius, to Iulius Libe-  
rius, to Liberius Damasus, to  
Damasus Siricius, to Siricius  
Anastasius. In this ordour of  
succession there is no Donatist  
to be found. So good Reader  
give thou wilt follow S.  
Augustins counsel thou may  
have the repose thy selfe in  
the Romain kirk which was  
desired his age. And give  
in that age thou findest the  
contraire confession of faythe  
to that which presentlie is  
professed in Scotland be-  
lieve that thou rejecte the

confession of fayithe of Scot-  
 land is fals and perniciovvse.  
 Bot givve perchance thovv  
 vvil nocht follovv sainct Au-  
 gustines coonseell for the esta-  
 blessing of thy conscience, bot  
 rather the coonseell of Ihone  
 Calvin, or Schir Ihone knox. I  
 pray the at the leist cōsidre di-  
 ligenthe that qvvhilk Ihone  
 Calvin vvraites in the fovvrt  
 bvvik of his Institutiones  
 quhair in maist expres vvordes  
 he testifies that in S. Augustines  
 dayes there vvas na thīg, cheā-  
 geat in the doctrin of the Apo-  
 stles, so yat that Religione  
 quhilk S. Augustin professed  
 and the vniuersell kirk in that  
 aage vvas maist trevv and sin-  
 ceir, and Schir Ihone knox in  
 his appellatiōe to the nobilitie  
 of

*Cap. 2. num. 3.*

of Scotland testifiers the same:  
ād theirfore albeit thou vvald  
follouvt he iudgemēt of Ihone  
Caluin, and Schir Ihone knox  
for to resolvve thy selff in all  
controuerseis quhilks ar in  
thir dayis, zit it behovvis the  
according to thair doctrine to  
inqueir diligentlie quhat vvas  
professed in the kirk of God  
durād S. Augusteins dayis, and  
to embrace it vvith all humi-  
litie as the trevv religione of  
Christ. Bot becaus perchance  
thovv hes nather commoditie  
of buiks, nor leasor to mak sic  
inquisitione I vvill releave ād  
help the in that behalff and in  
sourke cheaf materes of con-  
trouerfie, I vvill schavv quhat  
vves in S. Augusteins aage, the  
sentence of the kirk.



*Amb. lib. 5. ep.*  
*33. Aug. serm.*  
*251. de tempore*  
*Conc. Milenit.*  
*cap. 12.*

*b In Psal. 33.*

*Cap. 10.*

In S. Augusteins dayis the sacrifice of the bodie and bluid of our lord Iesus Christ, quhilk in the same tyme vves called the Messe \* vves vsed in the kirk of God, as hie testifeis, sayand<sup>b</sup>: The sacrifice estir the ordre of Aarō is takin avway, and the sacrifice estir the ordre of Melchisedec in the bodie and bluid of Christ is vsitt in everie place. The quhilk sacrifice (as hie declaris in ye sevvinthein buik of the citie of God) succedit to all the sacrifices of the avuld Testament.

In the dayis of S. Augustein the trevv Christians beleved that the bodie and bluid of our lord Iesus Christ vves realie in the sacramēt of the aulter as testifeis S. Augustin in this  
 maner



maner vvretand. Christ tvvik *In Psal. 98.*  
his flesche of the Virgine Ma-  
rie, and that same flesche he  
geavve vvs to eatte for our sal-  
uatione, and no man eates that  
flesche excepte he first adore  
it.

In the dayis of S. Augustin,  
the kirk of God beleved that  
the sacrifice of ye Mels vvas  
propitiator as S. Augustin te-  
stifies, sayand, quhan ye sacrifi- *Ench. cap. 109*  
ce of the aulter is offrit for  
thame quha ar nocht alluterlie  
evvill, it is propitiatoire and  
obteins remissione fra God to  
thame for quhilks it is offred.

In the dayis of S. Augustin it  
vvas the cvvstume of the kirk  
to say Mess for ye dead, as S.  
Augustin testifies vvretad that *Lib. 9. Confes.*  
his mother Monica desyred *cap. 14.*

that efter hir deceifs the Sacrifice of ye bodie and bluid of Christ suld be offered for hir.

In the dayes of S. Augustin the kirk of God beleaved that Purgatorie vvas, in the quhilk the sawvles that depairted frō this lyiff, nocht haivyand obtained fvvll remissione of thair synnes, vvas purgeat befor thay entret in the kingdome of heavvin, as testifies S. Augustin quhen he vvreates. Quha soevver depairtes frome this vvardle vvith the ony spott of synne, other is eternalie condāned, or elles he most be purged vvith the fyre of Purgatorie.

In the dayes of S. Augustin the inuocatiō of Sainctes vvas vsed in the kirk of God. The  
chri-

*De Gene. cōtra  
Mcanich. lib. 2.  
cap. 20.*

Christian people sayes he ke-  
apes and obserues the halye  
dayes of the Martyres, to that  
effect, that thay may be vval-  
kned to follov thair fuitsteps,  
and be maid participant of  
thair merites, and helpit vvith  
thair prayers. and the tyventie  
tyva buik of the citie of God *cap. 3.*  
he confirms the same be expe-  
rience, vvrittād quhovv hyme  
self being present, and zovvng  
vvoman called Palladia vvas  
miraculouslie delyveret from  
ane Parlesie be the invocation  
of saint Stevvean.

*Lib. 20. contra  
Faustum. ca. 21*

In the dayes of S. Augustin,  
the Images of our lord Iesus  
Christ vvas in vyle, for saint  
Augustin testifies yat ye Gen-  
tiles feingzeit that our lord  
head vvritin some epistles to

*De consensu  
Euā. l. 1. ca. 10.*

S. Petir and S. Pavl. as to theme  
quha vvas maist familier vvith  
hyme, and that the caus of this  
errovr vvas becaus thay head  
sein in mony places the ima-  
ges of Petir and Paull painted  
vvith the image of Christ.

*Ser. 69. de tēp.*

*a Aug. lib. 10.*

*de Ciu. Dei, ca.*

*4. in Psal. 88.*

*con. 2. in psal.*

*96.*

*b ser 1. de tēp.*

*c Epist. 119. ca.*

*15. lib. 2. de do*

*ctr. Chri. ca. 29*

*contra Pet. lib.*

*2. cap. 37.*

In the dayes of S. Augustin,  
the lentren vvas keiped, as re-  
stifies S. Augustin vvreitand, be  
the obseruation of the lentren,  
the evvill ar discerned from  
the guid, the Pagane frome the  
Christian, and the heretike  
frome the faythfull. In lyik ma-  
ner the haly dayes as a zvvill,  
4 Pasche, 4 vvitsonday and vv-  
thers vvas obserued as is mani-  
fest in findrie places of his  
vuarkes. And in the same aage  
it vvas iugead be the kirk off  
God vvnleasome and sklanda-  
rous

rous to cōmand or ordain ony  
fasting on the sounday as the  
Ministers of Scotlād hes done.  
The lyik I mycht easelie  
schavy of all other marers cal-  
led in controuersie be the Mi-  
nisters, bot be reason I fear to  
be fascheovvs vnto the, I vwill  
mak ane end, exhortand the to  
vvye and considder this mater  
as maist vychtie and importāt  
that can be in this vwardle, and  
gyvve thy avvin iudgeament  
is nocht sufficient to resolvve  
thy self be sick meanes as I  
haivv declared, to emploie the  
Ministers, and to caus thame  
ansovvr direklye to the Demā-  
des, all contention and male-  
diction being pvvt a syde, and  
svva I dovvt nocht, bot efter  
thovv has seane and considret

thaire ansovr, bot thovv fall  
 easelie perceavve quha defen-  
 des the rycht caus, and quha  
 defendes ye vvrang, to the  
 quhilk end I vvill nocht de-  
 sist to pray the Almychtie god  
 to assist the vvith his holye  
 spreitt that thovv may knavv  
 the trevv Christian Religion,  
 and directe thy actiones con-  
 forme therto.

Quhovv long vvill ze halt  
 on tvva sydes? Gyf the lord be  
 God, follovve hyme, bot gyf  
 Baal be he, go efter hyme.

3. Reg. 18.

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 the Superiours.

Praised be God.

Amen.







